AUM

Let none be forgetful of his own duty for the sake of another's.—*Dhammapada, v. 166.*
Better to fling away life than transgress our convictions of duty.—*Ta-chwang-yon-kinglun, 44.*
Better for me to die battling with the tempter, than that I should live defeated.—*Padhana-sutta, v. 16.*
It is better to die in righteousness than to live in unrighteousness.—*Loweda Sangrahaya.*

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A VIEW OF GRECIAN MYTHOLOGY.*

IN the study of Grecian Mythology or the religion of the ancient Greeks and Romans, we have no living professors or exponents of this belief, as is the case with most of the religions of the world. Yet as a system of religion and thought, and that one existing at the birth of the Christian religion and immediately preceding its advent, it is most important as a system. It is not only without living exponents, but it has no great bibles, vedas, shastras, or puranas as other religions have, and we must judge it by the few poems of the ancient Greeks, those of Hesiod, Homer, and the Orphic poems, and as we may find the powers and attributes of the various Gods symbolized in the statuary and gems of ancient times preserved or brought to light in these latter years, dumb yet speaking witnesses. It is an error to call the religion of our forefathers a mythology and attach to this word the meaning we usually attach to the word Myth or Fable, —that of something mythical, that is, untrue, imaginary, having little or no basis in fact, of the fancy. Quite the reverse is the truth; that there is no myth but what there is behind it and for it a true basis in fact. Myth is not of the imagination, no more

*Read before the San Francisco T. S., by E. B. Rambo.

than is the image or the shadow without the original producing the shadow, the image. Myths and fables in all ages have concealed the whole truth, and have been the external husk, generally made attractive, for covering and keeping the deeper truths aud secrets of Nature.

In all ages it seems to have been necessary for the greater part of mankind to look upon knowledge veiled, both because he could not understand the whole of the deeper truths of Nature, and because he could not be trusted with the knowledge. If possessed, he would destroy himself and all others with the power conferred.

Myth and Allegory were the code, the cypher, in which the initiated transmitted to each other and their successors their own deep and perfect knowledge. We are told that these myths, legends, and allegories are to be read in at least seven different ways, and that as many correct readings may be had, all depending upon the key taken to unlock the hidden mysteries. According to the understanding, there is that for the plodding ignorant and for the most spiritual philosopher.

In a study of ancient Mythology we may take only one of these keys and may use it for only a very partial glimpse into the deep past. In this study we cannot take the interpretation of any one translator or student, for we see each one biased to a considerable degree by his previous thought, his education, moral and religious, and by what he desires to prove. It is only by taking many interpretations and comparing these with the silent carvings of the sculptor, observing the love and passion, the hate or tenderness expressed, dress, implements, attitude depicted by those who chiseled a religion into stone, that we may approach a correct understanding of the religion of our Grecian forefathers.

It is well to remember that Philology now proves that with few exceptions our present civilization is descended from the Aryan Race, the Fifth Race of the Fourth Round of Theosophy, and that it is well proven that the Greek and Roman people by their language were closely connected with the Aryan race and one of its direct sub-races, coming from that land of Northern India whence have traveled by slow marches many sub-races as they scattered westward from that land where the Masters keep their vatch to-day. Why should They not live in the original home our Race? This intimate connection shown between the Grec- ıd Aryan Races, we should expect to find traces of the earlier Doctrine in Grecian Mythology, and as names of Gods and shown to have a common derivation, we are warranted

in using that which is known of one in explanation of the other and more obscure.

As in all other religions, we find the later expression of Grecian Mythology far removed from its earlier grandeur and simplicity. In the most ancient, we must seek the clearer and purer ideas.

The limit of time assigned to this subject this evening will only permit pointing out in a general and assertive way on one or two lines the deep and pure Theosophy to be found in the religion we are considering.

We read most of Zeus and Jupiter, of Father Jove who alone had power over all men and mortals, but Zeus was by no means the beginning of Grecian Mythology, although worshipped as the All-Father.

As in Theosophy, the first fundamental proposition is that of an Omnipotent, Eternal, Boundless, Immutable Principle on which all speculation is impossible, an Infinite and Eternal cause which cannot be described, but is the Root, the Container, and Essence of All, so we find with the Ancients, before all else, Chaos,—not Chaos in the usual sense of a heterogeneous mass, or a mixed state of matter in which manifested things exist in a disordered state, but as that state which contains all that is unmanifested, that which can only be described by negatives, and as the Absolute, holding and being itself Absolutely All. From Chaos are born all later manifestations, and as in all religions the one becomes the Trinity, or Three, so in the earliest Grecian cosmogony we find a primeval Trinity, Chaos, Gaea, and Eros, answering to the Boundless All. In the unmanifested Universe, for while in later times Gaea becomes the physical earth, it originally is that aspect of the Absolute which we must think of as matter, and while Eros later becomes the brilliant winged Cupid, or passionate love and desire, in the first awakening out of Chaos he is that propelling force, the active power which causes the One to divide and to appear on the Cosmic plane of Manifestation. From this first primeval Trinity is said to be born Erebos and Nux, or, in other words, over all is Darkness and Night, and from Darkness springs the light, or Aether, the superior light, and Hemera, the light of the terrestrial regions. With light, Heaven is made manifest, and over all is Heaven, or Ouranos. From Ouranos with his consort Gaea, or matter, are born first the Twelve Titans, six male and six female. Now these, while named, were not personages, but stand for various elementary forces in Nature, and we see their correspondences described in Theosophy as aspects of the one Fohat, the Universal force.

From Ouranos and Gaea are also born the Cyclops, three in number,— Brontes, thunder; Steropes, lightning; Arges, sheet-lightning; and three Centimanes, the Hundred Handed; Coltus, the earthquake; Briareus, the tempestuous sea; Gyes, the storm wind; other manifestations of this one same force prevailing and co-existing with Matter and Consciousness. Still, we have not come to the Gods over mortals, and we find that the earlier manifestations retire into darkness and silence, while from one pair of the Titans, Chronos (Time) and Rhea (Succession), are brought forth again six children, five of whom as they are born are swallowed by Chronos, this myth standing for the Ancients as expressing the fact that as all manifestation was in time and as all things which have a beginning also have an ending in time, Chronos may be said to devour his own offspring. The sixth child, or Zeus, is saved by the mother, Rhea, and becomes in time the slayer of his father, Chronos, taking away from him the creative power, after first compelling him to give up or reïncarnate his first-born children.

We now have Zeus, the Sky Father, or Father over All; and in the name itself we have a proof of the descent of the Grecian people from the Aryan race, carrying with them the ancient and original religion, for the Sanscrit word Dayus meaning Sky becomes the Zeus of the Greeks, as fully shown by Prof. Max Muller, and with the addition of another Sanscrit word, Pitar or Father, becomes Zeus Pater, or Jupiter of the Romans.

We cannot consider the entire Grecian pantheon, but we take up one line only, and in a rapid way will endeavor to show how the idea of Karma of Theosophy is most fully incorporated in Mythology. Zeus had at different times several wives. He is united with Themis, one of the Titans, and her statue is familiar to all of us as the figure of the noble, majestic woman with bandaged eyes, balance and sword in hand, standing for Justice and Law.

She is more than administrative law. Themis is the source of all Law as Karma is Law and action of every kind and on every plane. Themis represents the reign of law among Gods and Men, and from her union with Zeus are produced deities and gods, which are but aspects of the one Great Law, acting on different planes, cause and effect in their inter-action. First may be mentioned that group of their children called the Horæ, whose office it was to promote Equity and Justice, whose stand was about the throne of Zeus, and who were as well the Seasons, representing the regular and orderly march of Nature in the changes she

ever effects. While they stand for the higher workings of Universal Law, they also preside over law and order in human affairs.

A second group of the children of Zeus and Themis was the Moræ, or Parcæ, by some called the Daughters of Night. The sacred Three, the Fates, dark and inexplicable powers of fate, and yet they are represented as beautiful females spinning and singing the song of the Sirens. As we have Karma, past, present, and future, so the Parcæ represented these divisions of time, yet all three are represented as seated together, connected with the one thread of Life passing through each of their hands, first Clothe spinning the thread, the action taking place, while Lachesis with parchment made the record, and Atropos with balance and shears determined and assigned the result.

While they were Fate, yet they really denote the boundary of Man's own making as well as that portion of his life which is determined by his birth, for this is but the expression of his former life or lives.

Another daughter of Zeus and Themis born of Law was Nemesis, and when we look upon that aspect of Karma which is retributive justice on this our plane, we have the idea pervading the minds of most persons of Nemesis. She was not only this, but more. Harsh, cruel only when Karma demanded it; equally she was loving, just, giving true deserts, and specially adjusting all that which was not deserved. She was the Goddess of Equality, as Karma is, watching over the equilibrium of the moral universe, seeing that happiness and misfortune are allotted to man according to merit. From this arose the idea of Nemesis as an avenging deity, visiting punishment upon the crimes of mankind. As such avenger she is shown with wings, in a chariot, with sword and whip.

Again, however, she is the just judge, a kindly, gentle Goddess who dispenses that which he is entitled to who has sown wisely, and again as a young woman of grave and thoughtful aspect, holding in her hand the cubit, the bridle, and rudder, emblems of control, as Karma calls her to act as the one who controls, for Karma rewards and controls all action and effects of action. . . .

To the student of Theosophy there seems to be but one truth underlying Grecian Mythology, and this truth is the jewel hidden in the Secret Doctrine, that Divine Wisdom which appears on every hand, in every religion, in every age.

He who would be a better occultist will study the loves and hates of the Gods and Goddesses, and underneath the chaff will be found the rich kernel of true spiritual knowledge.

RISHEES, MASTERS, AND MAHATMAS.*

DEAR BROTHER:—I am a Hindu, and though in essence—in my inner man—the same as your fellow workers in the West, it happens through the subtle action of karma I now have a body born of the Hindus, with Hindu blood and all the history of the Hindus behind me. I do not regard this as any more than an "accident of birth", as they say, but of course due to law and order, as we never admit any accidents in reality, and look on that word as one which designates for the time something which we cannot just for the moment explain. But being as I am it is easy for me to look at life, at man, at nature from quite another point of view than that which I see is often taken by the Western mind. And that other point of view will surely add something to the stock of general experience and knowledge.

From my stand and station it has seemed strange to me that in your West so many people have doubts of the existence of the personages who have been called by many appellations but all meaning the same. We call them Rishees, sometimes Mahatmas, sometimes Gurus, at other times Guru devas, and again Sadhus. But what of all these names: they all point to the same thing, the same end, the same law, and the same result. Looking over the old numbers of the *Theosophist* in our library here, I find now and then seeming protests from fellow-countrymen of mine against the use of the names of the Mahatmas, but never any protest contrary to declaring the existence of such beings. I remember one when the very wise and wonderful H. P. B. was at Adyar, in which the writer of it takes her severely to task for letting out any names, but all through it you can read if you wish, and as I can see plainly, the attempt to once more declare for the existence of those beings. We think it very queer the West should doubt the existence of men who must in the order of nature be facts or nature is a lie, and we sometimes wonder why you all have so many doubts. No doubts are in our minds. Perhaps some of us may now and then doubt if such and such a Rishee or Mahatma was the Guru of so-and-so, but the general fact of their existence we do not question; they must be, and if they be, then there must be a place for them on the earth. Now I know myself of

*This letter is published as a contribution on the question of the existence of the "Masters" so often spoken of in the literature of the T. S. aud especially by H. P. B. The writer is a reader of this magazine and doubtless also of all the others throughout the Society.—ED.

some, and have conversed in private with some of my friends who have given up the world and are what you call yogis and bramacharis, who have told me of seeing and meeting others of the same class and all telling the same story and declaring the existence of their order. So many proofs of that sort exist for any sincere observer, we have no hesitation in our belief.

Once I thought the Westerns never had any record of such beings among themselves, and I excused them, as their karma seemed hard to have crowded out such noble men and women, or rather such noble souls. But after my Guru-deva told me to read certain works and records of the Western people, I discovered you had almost as much testimony as ourselves, allowing for the awful materiality of your civilization and the paralyzing power of priestcraft. You have a Paracelsus, the Rosicrucians, Boehme, Cagliostro, St. Germain, Apollonius, Plato, Socrates, and hosts of others. Here is a vast mass of testimony to the fact of the existence of a school or schools and of persons sent out by them to work in the world of the West. Looking further I hit on the Rosicrucians, an order now extinct evidently, and imitated by those who now carry on so-called orders that might be called in fact bazaars or shops. But the real order once existed, and I am sure some one or two or more of the old companions are on the earth. They were taught by our older Masters, and carried the knowledge home from the old eastern journies of the Crusaders. If you look you will find no trace of the order before that time. It is then another testimony to the Adepts, the Rishees, those known as Mahatmas. So karma did not leave the West without the evidence.

I have also with sorrow seen writings by men in literature who should never be guilty of the crime of falsification, wherein it was said in derision that the Mahatma is not known in India, that the word is not known, and that the name given out of one is not even Indian. All this is mere lie. The word Mahatma is well known, as well as Rishee; even the name attributed to one of the Masters of H. P. B. is known in India. I took the trouble to look it up in European sources at a time one of these scholars uttered the lie, so as to have the proof that the West had the information, and I found in an old and much used book, a dictionary of our Indian names, the name of the Mahatma. Such lies are unpardonable, and beyond doubt karma will give these men many lies to obstruct their progress in another life, for what you give you get back.

Some of us have objected to the giving out of the names of the

Masters because we have a very great feeling of the sacredness of the name of such a person and do not wish to give it out to the ordinary man, just as a good man who has a good wife does not like to have her name thrown about and used by a lot of wicked or beastly men. But we never objected to the fact of the existence of the Rishees being discussed, for under that belief lies the other of the possibility of all men reaching to the same condition.

Lastly, it appears to me that the reason the West so much lays stress on the fact that the Masters do not come out to help them is, that the West is proud and personal, and thinks that any man who will not come forth and ask for their judgment and approval must by that mere fact be proven a myth or a useless and small person. But we know to the contrary, and any man can prove for himself that our humble fakirs and yogis do not want the approval of the West and will not go to it to procure any certificate. When one does go there, it is because his powers are on the wane and he has but little good to live for.

I hope your friends will not doubt the great fact under the existence of the Masters, but will feel it and put it into action for the good of the race. LAKSHMAN.

Punjab.

FACES OF FRIENDS.

ALLEN GRIFFITHS was born in St. Louis, Mo., Feb. 8, 1853. His ancestors came from Wales to America and settled in Pennsylvania in 1685. In 1864 his parents crossed the plains in a horse team to Oregon.

At the age of fifteen Bro. Griffiths was caught in a revival in a church there. He went to San Francisco in 1874 and was asked by his church to take a letter of demit, but refused, saying his views had altered; and as that church lets one out by death, by demit, or by expulsion, he supposes he was expelled. In 1877 he graduated as a dentist, and in 1880 married. Investigated "spiritualism", recognized something in it, but had no satisfaction. Just then a friend asked him if he had read the *Occult World*, but even the word "occult" was new. Yet he felt a thrill on hearing the title, and got the book. The first three lines showed him he had the end of the thread he had looked for, and, after finishing the book, felt he had known all this, and never had a doubt of the

reat doctrines of Karma, Reïncarnation, and the Masters. He ıen learned of the T. S. and joined the Golden Gate Branch on)ec. 18, 1887, serving in it until March 15, 1892, when he was ppointed by the Branches on the Coast as the lecturer for the '. S. there.

Brother Griffiths is now lecturing for the T. S. in California, nd has visited nearly all the Branches and towns and had good uccess in promulgating Theosophy according to his lights in all arts of that District. He is not a large man, has a piercing lack eye, and, as some think, a very aggressive manner, but that ; simply the vast energy that is in the man, as he thoroughly elieves in the idea that no man or woman should be forced into 'heosophy.

May all his efforts have success!

BRAHMANISM.

ITS FUNDAMENTAL BELIEFS.

A STUDENT of the Divine Knowledge—*Brahma Vidya*—should practise without fail the Moral and Universal laws. These oncern him more immediately than the ceremonial ones.

2. There must be a cause for every effect. The material means or basis for a cause or effect is one and the same. It is impossible o create something out of nothing, or to reduce something to ,othing.

3. The truths of Buddhism are all found in the writings of Brahmans known by the name of Dorsanas. The word Buddha n Sanscrit means an enlightened man, as in the well-known stanas of the *Mahabharata*. A Buddha is he who has seen God, and . Buddhacharya, a man of enlightened conduct, worships not Brahma and Sita-Hunta and other minor deities, since the result f such worship would be of little or no consequence.

4. The Brahmins believe that Buddha is one of the incarnations f God, and that his incarnation took place after that of Krishna.

5. Gautama Buddha or Sakya Muni taught that ignorance proluces desire, unsatisfied desire is the cause of rebirth, and rebirth s the cause of sorrow. This is the same as the Brahmanical docrine of Chatur Vyuha or the Four Noble Truths.

6. As ignorance is the cause of rebirth, emancipation from rebirth can be attained only by knowledge.

7. To dispel ignorance one must practise altruism perseveringly in conduct and non-attachment.

8. When right meditation is successfully practised, then the practiser attains the nirvanic state. Then the soul resumes its natural state, being deprived of all its accidental qualities and passions, or, as some say, the Soul reverts to the state of potential thought.

9. Ignorance can be dispelled by knowledge and by the study of the Chatur Vyuha or the Four Noble Truths, which are: (1) Miseries of existence, (2) Cause productive of misery, (3) The destruction of that cause, (4) The means of obtaining that destruction.

10. Right meditation is necessary for Emancipation and spiritual enlightenment. It should be continually practised until the end is attained.

11. The best way to attain spiritual enlightenment is: (1) To love happiness, (2) To pity the miserable, (3) To take pleasure in the practice of virtue, (4) To turn away from vice.

12. The doctrine of an eternal karma is necessary to prevent God from being passionate and capricious, and to explain the design of the Universe by the law of causation. The merits and demerits of a being in past existences determine his condition in the present one. Each man therefore has prepared the causes of the effects which he now experiences.

13. The universal laws which should be practised by all, irrespective of class, place, time, and condition, are called *Yamas* and are of very great importance. They are: (1) To abstain from causing pain, (2) To abstain from falsehood, (3) To abstain from stealing, (4) To abstain from illicit sexual intercourse, (5) To abstain from illicit gain.

14. A wise man should gather everything that is reasonable from every where. He alone comprehends Truth and Duties who can explain them by the test of reason.

S. T. KRISHNAMACHARYA.

Pondicherry.

GLAMOUR.

ITS PURPOSE AND PLACE IN MAGIC.

THE word "glamour" was long ago defined in old dictionaries as "witchery or a charm on the eyes, making them see things differently from what they really are". This is still the meaning of the word. Not long ago, before the strange things possible in hypnotic experiments became known to the Western world, it seemed as if everything would be reduced to mere matter and motion by the fiat of science. Witchery was to fade away, be forgotten, be laughed out of sight, and what could not be ascribed to defective training of the senses was to have its explanation in the state of the liver, a most prosaic organ. But before science with its speculation and ever-altering canons could enlighten the unlearned multitude, hypnotism crept slowly and surely forward and at last began to buttress the positions of theosophy. Glamour stands once more a fair chance for recognition. Indeed, H. P. B. uttered prophetic words when she said that in America more than anywhere else this art would be practised by selfish men for selfish purposes, for money-getting and gratification of desire.

Hurriedly glancing over some fields of folk-lore, see what a mass of tales bearing on glamour produced by men, gods, or elementals. In India the gods every now and then, often the sages, appear before certain persons in various guises by means of a glamour which causes the eye to see what is not really there. In Ireland volumes of tales in which the person sees houses, men, and animals where they are not; he is suddenly given the power to see under the skin of natural things, and then perceives the field or the market-place full of fairies, men, and women gliding in and out among the people. Anon a man or woman is changed into the appearance of animal or bird, and only regains the old semblance when touched with the magic rod. This change of appearance is not a change in fact, but always a glamour affecting the eyes of the other person. Such a mass of similar stories found during all time and among every people cannot be due to folly nor be without a basis. The basis is a fact and a law in man's nature. It is glamour, the reason for glamour, and the power to bring it about. Just because there have always been those who, either by natural ability or training, had the power to bring on a "witchery over the eyes", these stories have arisen.

A writer well known in England and America once thought he

had found a mare's nest when he reported that Mme. Blavatsky had confessed to him that certain phenomena he enquired of had been caused by glamour.

"Ah, glamour!" he said; "thus falls this theosophic house of cards"; and he went away satisfied, for in truth he had been himself thoroughly glamoured. But theosophists should not stumble and fall violently as this gentleman did over a word which, when enquired into, carries with it a good deal of science relating to an important branch of occultism. When I read in an issue of the *Arena* all about this confession on glamour, I was quite ready to believe that H. P. B. did say to the learned enquirer what he reported, but at the same time, of course, knew that she never intended to apply her enchantment explanation to every phenomenon. She only intended to include certain classes,—although in every occult phenomenon there is some glamour upon some of the observers according to their individual physical idiosyncrasies.

The classes of phenomena covered by this word are referred to in part by Patanjali in his *Yoga Aphorisms*, where he says that if the luminousness natural to object and eye is interfered with the object will disappear, whether it be man or thing and whether it be day or night. This little aphorism covers a good deal of ground, and confutes, if accepted, some theories of the day. It declares, in fact, that not only is it necessary for rays of light to proceed from the object to the eye, but also light must also proceed from the eye towards the object. Cut off the latter and the object disappears; alter the character of the luminousness coming from the eye, and the object is altered in shape or color for the perceiver.

Carrying this on further and connecting it with the well-known fact that we see no objects whatever, but only their ideal form as presented to the mind, and we arrive at an explanation in part of how glamour may be possible. For if in any way you can interfere with the vibrations proceeding to the eye on the way to affect the brain and then the percipient within, then you have the possibility of sensibly altering the ideal form which the mind is to cognize within before it declares the object to be without which produced the vibration.

Take up now imagination in its aspect of a power to make a clear and definite image. This is done in hypnotism and in spiritualism. If the image be definite enough and the perceiver or subject sensitive enough, a glamour will be produced. The person will see that which is not the normal shape or form or corporature of the other. But this new shape is as real as the normal, for the normal form is but that which is to last during a certain stage of

human evolution and will certainly alter as new senses and organs develop in us.

Thus far having gone, is it not easy to see that if a person can make the definite and vivid mind-pictures spoken of, and if the minor organs can affect and be affected, it is quite probable and possible that trained persons may have glamoured the eyes of others so to make them see an elephant, snake, man, tree, pot, or any other object where only is empty space, or as an alteration of a thing or person actually there? This is exactly what is done in experiments by the hypnotists, with this difference, that they have to put the subject into an abnormal state, while the other operators need no such adventitious aids. Glamour, then, has a very important place in magic. That it was frequently used by H. P. B. there is not the smallest doubt, just as there is no doubt that the yogee in India puts the same power into operation.

In many cases she could have used it by making the persons present think they saw her when she had gone into the next room, or that another person was also present who was not in fact. The same power of glamour would permit her to hide from sight any object in the room or in her hands. This is one of the difficult feats of magic, and not in the slightest degree dependent on legerdemain. Persons sometimes say this is folly even if true, but looked at in another light it is no folly, nor are the cases those in which anyone was entitled to know all that was going on. She exhibited these feats—seldom as it was—for the purpose of showing those who were learning from her that the human subject is a complicated and powerful being, not to be classed, as science so loves to do, with mere matter and motion. All these phenomena accomplished two objects. First, to help those who learned from her, and second, to spread abroad again in the west the belief in man's real power and nature. The last was a most necessary thing to do because in the West materialism was beginning to have too much sway and threatened to destroy spirituality. And it was done also in pursuance of the plans of the Great Lodge for the human race. As one of her Masters said, her phenomena puzzled sceptics for many years. Even now we see the effects, for when such men as Stead, the Editor of the *Review of Reviews*, and Du Prel, Schiaparelli, and others take up the facts of Spiritualism scientifically, one can perceive that another day for psychology is dawning.

This power of glamour is used more often than people think, and not excluding members of the T. S., by the Adepts. They are often among us from day to day appearing in a guise we do

not recognize, and are dropping ideas into men's minds about the spiritual world and the true life of the soul, as well as also inciting men and women to good acts. By this means they pass unrecognized and are able to accomplish more in this doubting and transition age than they could in any other way. Sometimes as they pass they are recognized by those who have the right faculty, but a subtle and powerful bond and agreement prevents their secret from being divulged. This is something for members of the Society to think of, for they may be entertaining now and then angels unawares. They may now and then be tried by their leaders when they least expect it, and the verdict is not given out but has its effect all the same.

But glamour covers only a small part of the field of occultism. The use of the astral body enters into nearly all of the phenomena, and in other directions the subject of occult chemistry, absolutely unknown to the man of the day, is of the utmost importance; if it is ever given out it will be a surprise to science, but certainly that divulgation will not soon be to such a selfish age.

WILLIAM BREHON.

THE FINAL CHOICE.

IT must necessarily be with the greatest diffidence that any one can presume to utter one thought about the final choice that awaits at infinite distance the emancipated soul.

To the writer the very fact that such a choice would have to be made came as a revelation of the most awful import, for it points to what is but vaguely hinted at in the most mystic works, but which nevertheless we feel must be the outcome of all that we know of evolution, *viz.:* that there is no final or never-ending bliss; that the great law of duality pervading the Cosmos is effective not only in the limited period open to our view, but that the alternation of the day's activity and the night's rest has through all space and all eternity its correspondence; and thus though the periods of Nirvanic or Para-nirvanic bliss are of such stupendous duration as to merit the term eternity, that even these eternities have an end when activity again takes the place of rest.

Hints, no doubt, lie scattered through the mystic writings of all ages as to this ultimate choice, but in the *Voice of the Silence* is the fact as bearing on each of us individually stated with a defin-

iteness that must at once attract attention. Nothing in the realm of fiction inspires the mind with a more vivid awe than the passages descriptive of the sustained warfare waged by the pilgrim who dares to attempt the passage of the "seven portals".

This warfare is waged in a field of which man as yet has but the dimmest consciousness—the infinite field of "self", bristling as it does with all the terrors of an unknown world. The world of the senses is now well explored; oft has experience tasted its pleasures and its pains; but the world within is to most of us a yet unopened book. And when the former has been experienced *ad nauseam*, who can stay the explorer from fresh fields of knowledge and of conquest? But it is an exploration that needs the courage of a hero: "The path that leadeth on is lighted by one fire—the light of daring burning in the heart." And this expression is used with reference to the passage of the third gate only, the gate of Kshanti. When it is passed thy body is thy slave.

Now for the fourth prepare, the portal of temptations which do ensnare the inner man. Ere thou canst reach that goal, before thine hand is lifted to upraise the fourth gate's latch, thou must have mastered all the mental changes in thyself and slain the army of the thought-sensations that, subtle and insidious, creep unasked within the soul's bright shrine. If thou would'st not be slain by them, then must thou harmless make thine own creations, the children of thy thoughts, unseen, impalpable that swarm round humankind, the progeny and heirs to man and his terrestrial spoils. Thou hast to study the voidness of the seeming full, the fulness of the seeming void. O fearless aspirant, look deep within the well of thine own heart, and answer. Knowest thou of self the powers, O thou perceiver of external shadows? If thou dost not—then art thou lost. For on Path Fourth the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Maya's gifts illusive—a thought as fleeting as the lightning flash, will make thee thy three prizes forfeit—the prizes thou hast won. For know, that the Eternal knows no change.

When such language is used with reference merely to the fourth, the "gate of balance", what unthinkable heights of Being must be revealed by the passage of the further portals! And yet at the end there lies the choice—on the one hand the well-earned reward—Nirvana—the glorious state of Absoluteness, the Bliss past human thought; on the other the "Great Renunciation"—the "Path of Woe" through countless Kalpas; Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals. What can man think or say about a choice to be made by beings who have passed the threshold of Divinity! Contemplation stands awe-struck in amazement, and the man can but bow his head in worship before the God.

The use of such utterly inappropriate terms as selfish and un-

selfish with reference to the choice seems to be a blot on the otherwise faultless expression of this marvelous little volume, for it must be recognized that a renunciation and a selflessness such as is absolutely inconceivable by ordinary men has already been attained by the aspirant, whatever may be his final choice.

Nevertheless it is very apparent which is the greater and the nobler choice. The Bôdhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion "For others' sake this great reward I yield", accomplishes the greater Renunciation. A Saviour of the world is he.

What terrible possibilities too for Humanity are hinted at in the following description of what the self-immolation implies for one who chooses the Path of Woe.

> Self-doomed to live through future Kalpas, unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall"—such is thy future if the seventh gate thou passest. Built by the hand of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

A similar passage in *Light on the Path* points to the same awful possibility.

> Give your aid to the few strong hands who hold back the powers of darkness from obtaining complete victory.

The thought at once arises, What are these powers of darkness? Nothing, we may be sure, that exists outside our own Karma, nothing that has not been created by our own thoughts or acts, that is, by the thoughts and acts of Humanity since its evolution, for we cannot separate ourselves from the race. To the unthinking this explanation may seem to—though it does not by one iota—detract from the awfulness of the situation. Creations of humanity though they are, how terrible must they be in their semi-conscious hostility, and whatever elemental forms they may assume, it is doubtless such as they who act as guardians of the entrance of the path of knowledge.

Stress has recently been laid in some Theosophic writings on the awful nature of this journey whose stages we have been considering and which by some is called Occultism, compared with which the mere acceptance of the Theosophic teachings is an easy thing—including, though it may, the strenuous endeavor to make the life correspond with the teachings. It has been stated as an axiom that—"we may all become Theosophists, not one in ten thousand can become an Occultist". In some respects this is quite true, and it is very desirable in an address to the general public that stress should be laid upon the great gulf that separates

Occultism from Theosophy. Nevertheless from another standpoint the two merge into one, and the path of Occultism is but a continuation of the Ethics of Theosophy. The former does not necessarily need a gateway of external ceremony or initiation. These will come in due time when the neophyte is ready. Even now, though he may be quite unconscious of it, the hand of a Master may be upon him, guiding him through the anguish his own Karma has merited and educating him for a higher service. And however terrible may appear to us the stages of that awful journey, there are some to whom no other path is open, for when it is felt that every phase of the ordinary life of man has been realized, until no mystery is left to probe, the unsatisfying and impermanent character of all earthly bliss is itself the finger of destiny pointing to the great attempt.

A thorough transformation of character in one life-time is doubtless a rare and a difficult achievement, but when the one central desire that alone gave life any color or meaning has been completely abandoned, the transformation may at least be said to have begun. With heart rending and in absolute despair is destiny's decree accepted—that is the first step of renunciation, and the second is like unto it save that the anguish is tempered by a subtle sense of exaltation. But when the whole nature can with the equanimity of entire dispassion and in the calm of matured conviction repudiate all desire for earthly union, may not the desire be then considered dead?

Assuredly it is a great achievement. The growing knowledge of Soul has wiped out another of the Sense-illusions, and the peace of serenity has taken the place of the vague unrest. Union —the real union—is still, as ever, the lode-star of our effort and desire, but the false and the fleeting is now replaced by the real and the abiding, for how should any earthly bridal still satisfy our longing when the heavenly bride—the soul—has once begun to lift the veil concealing her divine perfections?

By unexpected means too may the result above described be reached. Words can scarcely convey to those who have not yet passed through the battle, the awful tempest of emotion in which the first two stages are achieved, but the final one may be the result of an apparently intellectual conviction. It is, in fact, the attainment of knowledge. And this is but another illustration of that great truth so often dwelt on by the old Greek sages,—that ignorance is the prime curse on man, and that only with the attainment of wisdom will his sin and misery depart.

A great achievement it undoubtedly is, even this first little fight

with the hydra-headed monster of desire, for it implies a conscious increase of strength. Concentration *is* strength, and when the restless diffusion of energy caused by desire is replaced by the serene survey over the fields of life, a step at least is made towards that perfect concentration which is the key to all real power.

A glorious achievement truly, if only we could be sure that the snake was slain beyond reanimation, for, as it is written, "the enemies he slew in the last battle shall not return to life in the next birth that shall be his". But remember, O Lanoo, this also is written, "Kill out desire, but if thou killest it take heed lest from the dead it should arise again". To further emphasize the terrible possibility of falling back even from the threshold, a very mystical passage, pregnant with deep meaning, may here be quoted from the *Secret Doctrine*. It is about the "Nameless One", also called the "Great Sacrifice", who holds spiritual sway over the initiated Adepts throughout the whole world.

For sitting at the threshold of Light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their home are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called earth-life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few elect may profit by the Great Sacrifice.

To the great majority of men the life of action and sensation must necessarily appear to cover the field of reality; their consciousness of an inner life at all is but occasionally galvanized into spasmodic activity. To such the use of realistic language about the subjective life of thought and emotion must inevitably convey a feeling of reality. It is no doubt a far-off day when humanity generally will have transferred its energy to the field of the deeper consciousness, but there are some to whom the inner life is daily becoming the more real of the two, and to whom therefore this attempt to describe "the fierce fight between the living and the dead", culminating in the final choice, may not be without meaning.

When dealing with the higher ethics it seems impossible to state the whole question except in paradox. According to the teachings, renunciation is the watchword all up the line, but for us mortals to whom renunciation is unmixed pain there must be another side of the shield, and surely that can best be formulated by stat-

ing that nothing that we can dream of bliss but will be more than realized on the "great journey". The stages of that journey may, indeed, bring "terrible toil and profound sadness, but also a great and ever-increasing delight", and the delight to the aspirant must surely outweigh the toil and the sadness. To think otherwise seems a stultification of all evolution.

True, the thought that now has hold of us is the impossibility of our ever souring to such heights of self-sacrificing devotion as to choose the path of woe. But there are correspondences on all the planes of nature, and very valuable inferences may be drawn from such correspondences. Most of us must look forward with some sort of satisfaction to the blissful rest that follows the strife of earth, and few would be ready at once again to begin the weary round. Nevertheless there are some who feel that they are prepared to forego the bliss of heaven and to accept immediate reïncarnation for the sake of shortening the journey, though, as is well known, this is a possibility outside the ordinary course of evolution and only realizable by those who have progressed so far as to be under the direct guidance of a Master.

To choose the pathway of the great renunciation may indeed be impossible for thee now. Nevertheless hope still—what is beyond thee to-day may be within thy reach to-morrow. Many life-times must elapse ere the final choice has to be made. Meantime content thee to prepare for the great journey, and though every attainment of knowledge may only seem to make the mystery of thy own being a little harder to ravel, remember that the light that can illumine comes only to the bosom passionless. To reach that light the "higher carelessness" of the Sage must have been practised, the serenity of the Sage must be attained. And here is his picture from the *Mahâbhârata*.

> "For richest, greatest, that one is
> Whose soul, indifferent to bliss
> Or misery, to joy or pain,
> To past or future, loss or gain—
> Sees with calm eyes all fates befall
> And, needing nought, possesseth all."

W. Scott Elliot.

Time like a steed carries us forward. It has seven rays, a thousand eyes, it is full of fecundity, moving on seven wheels, with seven naves; its axle is immortality.—*Rig Veda.*

THE THEOSOPHICAL SOCIETY

AS RELATED TO BRAHMANISM AND BUDDHISM.

THE subjoined circular has been sent by me to as many Brahmins as I could reach. I have purposely used the words "Brahmins of India" in the title because I hold to the view of the *Vedas* and the ancient laws that the Brahmin is not merely he who is born of a Brahmin father. In America lack of accurate knowledge respecting Indian religions causes a good deal of misapprehension about Brahmanism and Buddhism, as very many think Buddhism to be India's religion, wherea in fact it is not, but, on the contrary, the prevailing form of belief in India is Brahmanism. This necessary distinction should be remembered and false notions upon the subject dissipated as much as possible. Buddhism does not prevail in India, but in countries outside it, such as Burmah, Japan, Ceylon, and others. The misconception by so many Americans about the true home of Buddhism if not corrected may tend to cause the Brahmins to suppose that the T. S. here spreads abroad the wrong notion; and no form of religion should be preferred in the T. S. above another.—W. Q. J.]

TO THE BRAHMINS OF INDIA.

144 MADISON AVE, NEW YORK, *April 5, 1893.*

MY FRIENDS:—

In the English Theosophical magazine, *Lucifer*, for the month of February, 1893, is an admirable article by Rai B. K. Laheri of Ludhiana, Punjab, in which he asks his fellow Theosophists to remember that no religious form of belief should be prominently brought forward or disparaged by members of the Theosophical Society, and his words appeared at the very time I was contemplating a fraternal letter to you to show you that that Society is not engaged in any attempt to bring forward the Buddhist religion. I was the pupil and intimate friend of H. P. Blavatsky who founded the Theosophical Society; I took part with her in its first organization; I was conversant with her sleepless devotion and untiring zeal in the work she wanted that Society to do, which was to follow out the plan laid down for it by some of your own Indian Rishees, the Mahâtmas who were her Gurus; I was told by her in the very beginning of that work that her object as directed by her Guru was to bring to the attention of the West the great truths of philosophy contained in the old books and thought of India; I know that her first friends in the work in your country, even before she left this one, were Indians, Brahmins, sons of Aryavarta: hence my sensitiveness to any misapprehension by you of its purposes or of its supporters can be easily understood by you. I am not a Christian nor a member of any religious body;

as I was born out of India in this incarnation I could not be a Brahmin under your present laws; but if I am anything I am a follower of and believer in the *Vedas*; I have therefore a peculiarly deep interest in the philosophic and religious literature of the Indian Aryans, am in strong sympathy with its convictions and spiritual quality, and have in all ways, but especially for the last seven years in my own magazine, the *Path*, labored constantly to bring its treasures to the attention of students in this Western World.

Having, then, this triple devotion,—to the teaching of Indian sages, the ideals of the Messenger of your own Rishees, and the welfare of the Theosophical Society, it will be evident to you why the evil so strongly felt by my honored Brahmin co-worker, Bro. Laheri, and by myself should lead me, as an individual and as Vice-President of the T. S., to address as many of you as these words can reach. The evil is this: that a suspicion is spreading through the Brahmin community that the Theosophical Society is losing its impartial character as the equal friend to all religions and is becoming distinctly Buddhistic in its sympathies and affiliations. And the evil is not a mere mistake as to fact: it is evolving the practical consequences that interest in the Society diminishes among its natural friends in Brahminism, that they hesitate to enter its membership or coöperate in its work, and that they withhold the aid without which the priceless treasures of their literature, so indispensable to the efforts we Theosophists are making to throw light upon the great problems of existence now agitating the Western mind, and thus unite East and West, cannot be used in the spiritual mission the ancient Rishees have approved. In brief, Brahmins will not sustain the Theosophical Society if they believe it a Buddhistic propaganda; nor can they be expected to. No more could Christians, Mahommedans, or Parsees.

Although, as I am unreservedly convinced, this evil is due to misapprehension, it must none the less have had some cause to originate it. I believe this cause to have been threefold. First, the name *Esoteric Buddhism* given to one of our books. This book, as many of you know, was the first important attempt to bring the truths of real Indian spiritual philosophy to the knowledge of Europe and America. But it was not Buddhism. It was first named *Fragments of Occult Truth*, and might just as properly have been published with the title *Esoteric Brahmanism*. Its enormous circulation and influence, both on a constant increase, show the readiness of the Western mind for just this teaching. But its

title, adopted from lack of a more accurate term at the time, has naturally led many to suppose it an exposition of mere Buddhism, although its author, Mr. Sinnett, has been at pains to explain the contrary and Madame Blavatsky has also pointed out the mistake.

Second, the well-known membership in the Buddhist Church of Col. Olcott, President of the Theosophical Society, and his earnest efforts to unite the two schools of Buddhism, as well as to popularize their teaching and to restore the temple at Buddha-Gaya. And yet you must remember that Col. Olcott was himself invested by Brahmin authorities with the Brahminical thread, the highest possible evidence of confidence in his character, and that he has recently lectured with enthusiasm on the essential unity of the inner teachings of Buddha with your own religion. Nor should any of us forget that any personal predilections for his own faith are as much the right of the President as of any private member of the Society; and that the very Constitution of that Society, the Constitution he himself was active in shaping, forbids the identification of the Society by any officer or member with his personal beliefs in either politics or religion. Those of you who know Col. Olcott must be aware how utterly he would repudiate any wish, or even willingness, to thus abuse his official station.

Third, the incautious remarks of Buddhist members of the Society. No doubt such have at times been made, and in the warmth of personal zeal or in momentary forgetfulness of the scrupulous impartiality a true Theosophist owes to all other lovers of truth, our Buddhist friends have occasionally used comparisons which were unwise. Yet even here we need remembrance that absolute fidelity to the highest ideal, ceaseless prudence in speech and pen, total faultlessness as to tact and wisdom, are not vouchsafed to any body of religionists or to any individual of them. In this, as in other departments of human conduct, there will be lapses of discretion, and it would be unfair to refuse to an inconsistent F. T. S. the allowance we concede to an inconsistent citizen or an inconsistent moralist. Certainly it would be unfair to antagonize the Society because some of its members proved defective in its spirit.

It is my conviction, then, that the suspicion which has thus interfered with the Society's work and impaired your own interest in it has no real basis. And I think you will share it if you recall such additional facts as these:—the explicit statements of the Society in its Constitution; the absolutely unsectarian spirit and proclamations of its great Head, Madame Blavatsky; the total freedom from sectarian affiliation exhibited in the actual conduct of

the Society; the whole-souled devotion to its mission of many, both in East and West, who are not Buddhists in belief; the eager effort by many after all the light and truth your invaluable literature contains; the unqualified welcome given by Western Theosophists to such of your co-believers as they have been privileged to meet in their own lands. And possibly you may give weight to the unreserved assurance from myself, who have been close to Madame Blavatsky from the first and in constant conference and coöperation with her, an active worker in the Society and familiar with its history and genius, that it has not been, is not, and is most unlikely to become the organ of any sect or faith, the thing essential to its operations, nay, even to its existence, being the most absolute catholicity of thought and sympathy and respect. And I may go further, assuring you also that no one would more immediately, sternly, uncompromisingly, ceaselessly resist the contrary policy than would I. I use these words in their fullest significance.

And so the purpose of this letter is to invite a revival of your confidence in the Theosophical Society. In many of you it has never declined. Where it has done so I would restore it. In my own country and in Europe the interest in the work of the Theosophical Society and in Indian philosophy and thought has had an expansion in the last few years which is simply amazing. I can hardly give you adequate idea of the change in the press, in public sentiment, in private study. The Society itself is growing steadily. In America we have seventy-three Branches and shall have seventy-five before this reaches you. Only one is really moribund. This means an increasing zeal for Oriental truth. More expositions of Eastern philosophy are demanded. The three editions I myself published of the *Bhagavad-Gita* have been exhausted, and a fourth is just coming out. Ancient Aryan ideas and views of life are permeating the land and moulding the convictions of its people. We need help to increase and fix them. Much of this can come only from yourselves and others in India. By your own identification with the Society you can strengthen it for its local work, aiding it to dissolve the barriers between religions and sects and to enliven fraternal feeling through all, assisting in the attempt to uplift higher ideals among your countrymen. And if you cannot join the Society, you can help it by countenancing its work. On our behalf you can transmit those valued treatises which throw light on the great problems of destiny which concern us and you alike, and can thus take part in the truly philanthropic work of giving truth to those who need and ask it. We who are,

with you, fellow-seekers after light and aspirants after progress know the joy of sharing our treasures with the sincere, and we invite you to give us more towards such sharing. Like you we are workers in the Rishees' cause, and we seek the most efficient aids in that work. If you do not give this aid or if you continue to rest under the wrong impression I have spoken of above, you will interfere with a work that is for the direct benefit of India and of your religion. For our work is meant also to bring the attention of the West to the philosophical and religious truths of the Sacred Books of India, to the end that India may be helped to lift itself up once more to spiritual heights of power and thus in its turn benefit the whole race of man. It is only by teaching the West the soul-satisfying philosophy of the ancient Aryans that we can lead them on as parts of the human family, and as, indeed, perhaps the very nations where some of you may be drawn by Karma to incarnation in some future life. By having a wrong impression of the work of the Society you will be led to speak against it and to throw your powerful influence in the scale opposite to it, and thus very materially hold it back.

I invite you to communicate freely with me in answer to this letter, and to give the letter itself the widest circulation possible among Brahmins. I shall arrange for its translation into a native tongue. And so with respect and sympathy and fraternal spirit, and with the hope that these words may avail to correct an error which has distressed and alarmed me, I am

Your friend, however distant,

WILLIAM Q. JUDGE.

LITERARY NOTES.

MARCH LUCIFER. Mr. Mead begins a very fine article on "Nirvana", which all may hope will prove a copious treatise permanently invaluable for reference, and Mr. Thomas Williams bewilderingly mixes up spiritual essences and stellar atoms in "The *Secret Doctrine* and our Solar System". One may alter the famous French phrase and say, "It is marvellous, but it is not sense". H.P.B.'s "Notes on the Gospel according to John" are an ingenious Orientalizing of a Greek book, but can hardly be deemed exegetical. Real exegesis is not the infusion into a passage of any thought the words can be forced to hold, but the extraction from it of what the author had in mind. It is inconceivable that the Evangelist held or intended to express the interpretations here given, or that he would accept the description of much of his work as "narrative, and

therefore a 'blind'". A straight-forward and reverent account of a Teacher by a disciple is one thing; a fanciful allegory of patristic or modern imagination is another thing. But don't let us pretend that the former was meant to be the latter. The letters from India are very interesting.—[A. F.]

THE IRISH THEOSOPHIST, after six months' issue, changes its name to *Isis*. There are two articles in the March number of remarkable merit,—"Theosophy in Plain Language" (very beautiful language, however), and "The Three Paths", by H. T. Edge. The striking and most practical thought in the latter should be digested by every Theosophist. Part of it was once given in the *Forum*, but not so well. Emeff Dubalyu and Æ. must remember that dreaminess is not mysticism, nor unintelligibility depth.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. I, is by E. Adams and upon "The *Bhagavad-Gita*". It is one of the most wholesome papers ever issued by the T. S., singularly impartial and judicious, free from all extravagance or strained interpretation, natural, savory, beautifully clear and sweet. The only unsatisfactory parts are the unexplained (perhaps unexplainable) ending to the eighth chapter, and the contradiction cited, but not justified, at the beginning of the ninth (page 13). As a peculiarly common-sense and well-worded commentary upon a work revered by all Theosophists, even by those who rank another above it, it should have large and appreciative circulation.—[A. F.]

MARCH THEOSOPHIST. "Old Diary Leaves XII" narrates minute facts concerning the nature and the publication of Mrs. Britten's *Art Magic*, all the more readable because seasoned with occasional sarcasm of delightful skill and flavor. It is well to have the history in this permanent shape, for the book, though now out of print and bringing large price, is supposed veracious by many, a real contribution to Occult lore. Col. Olcott riddles its genuineness, value, asserted authorship, and learning, discloses the treachery to the subscribers (1500 copies were printed instead of the 500 covenanted), and proves its plagiarisms. Casually the humbuggery of claiming an Adept as author is revealed, and a gratifying hit administered to an "erudite" calumniator for many years of H. P. B., one who fancies that residence in San Francisco saves him from public condemnation for the publicly-exposed lie that he was present at a gathering at H. P. B.'s in New York, the lie being exposed by a prominent Theosophist who *was* present. A remarkable phenomenon by H. P. B. is detailed, poor Mrs. Britten appearing rather laughably. It does truly seem as if Time spared none of H. P. B.'s enemies, for one after another they are relentlessly "shown up", character and motive and life becoming patent, to their great consternation. Mr. W. R. Old's "Psychometry" ends, but never the impression of its captivating style and fulness of scientific treatment. What a pen he has! The last chapter of the *critique* on Bishop Copleston's "Buddhism" is better done; Mr. Pryse gives further installment of "True Welsh Ghost-Stories"; "Theory of Indian Music" is full of singular learning.—[A. F.]

THE THEOSOPHICAL MAHATMAS. This is a publication in pamphlet of 20 pages of Alexander Fullerton's lecture, $1.50 per 100, or two cents each, THE PATH. As usual with Bro. Fullerton's work, this is clear, concise, and full. On the first page it "hits the nail on the head" in saying that wounded pride will account for much of the opposition to the belief in Mahatmas. He broadly defines Them "a man who, through full development of the various faculties of human nature latent in all men, has the knowledge, wisdom, and power belonging to a being thus expanded". Very true is his statement that the

improbability of the existence of Masters springs from the rareness of their appearance; but he then shows that the probabilities arise on every hand. Passing to current progress in science, the pamphlet shows how the wonders attributed to Masters are only what we have not yet discovered how to perform, and that the men of older centuries would call us all magicians. The lecture is a magnificent tribute to Masters, a useful, clear, comprehensive presentation of the best arguments for Their existence, and a valuable contribution to our literature. It is in the forefront of the special expositions of topics in Theosophy which more and more every day we must have.—[W. Q. J.]

BHAGAVAD-GITA. A new edition of this, the fourth, has just been issued by the PATH, beautifully printed on excellent paper and bound with round corners and gilded edges. It is the old size, for the pocket.

PATANJALI'S YOGA APHORISMS. The rendering of these by William Q. Judge has reached its third edition, just out and well-printed on good paper. This book and the *Bhagavad Gita* will reflect credit on the publishing department of the PATH.

THE OCEAN OF THEOSOPHY, by William Q. Judge, will be ready in May. It will have seventeen chapters dealing with the whole field of Theosophy. The seven principles are treated separately, there are chapters on the principal doctrines and two on psychic phenomena and differentiation of species. It will be bound in cloth and also paper, having about 150 pages. Price, cloth, $1.00; paper, 50 cents.

THEOSOPHICAL SIFTINGS, Vol. VI, No. 2, has two articles. "Priesthoods" treats of a subject little noticed in our literature, and has a good analogy between the degrees of Priesthood and the Upper Ternary. It is a practical and wholesome paper, not very finished in style or especially profound, but lifting up a high and salutary ideal. "Akasa-Ether, the First Duality", a lecture before the Adelphi Lodge by R. B. Holt, is very well written indeed, being always concise and usually clear. It of course is somewhat venturesome when expounding the nature and method of Divine Consciousness, and one may not wholly share its certainty that "even Iswara knows not Parabrahm", perhaps may find the last paragraph but one upon page 15 a trifle mixed, but there is an ample supply of marginal authorities for all who find finality in texts. Possibly an exacting thinker might demur to the statements "Akasa is Divine Consciousness", "Unless we had knowledge of them, to us they would not *be*", and a few more, but even if the speculative element is somewhat more spirited and less conclusive than the Occident can quite applaud, the whole spirit of the paper is elevated and fine.—[A. F.]

Mirror of the Movement.

AMERICA.

ARYAN SUNDAY EVENING LECTURES in April were: 2d. *The Destiny of the Soul as taught by the Church, Materialism, and Theosophy*, Leon Landsberg; 9th, *The Persistence of Spirit and Matter*, Miss E. M. Daniell; 16th, *The Serpent of Evil*, Miss K. Hillard; *Scandinavian Myths and their Theosophic Teaching*, Wm. Main.

BROOKLYN SUNDAY EVENING LECTURES in April were: 2d, *The Resurrection*, Donald Nicholson; 9th, *Solitude of the Soul*, H. T. Patterson; 16th, *What is Karma*, Burcham Harding; 30th, *Teachings Christ Withheld*, Claude F. Wright.

"H. P. B." T.S. had Sunday evening lectures in April: 2d, *Immortality*, Alexander Fullerton; 9th, *Man's Higher Nature*, Jos. H. Fussell; 16th, *Christianity and Theosophy*, T. Richard Prater; 30th, *The Serpent of Evil*, Miss K. Hillard.

N. Y. HEADQUARTERS sent to Philadelphia as lecturers, Jas. H. Connelly, April 13th, on *Measure for Measure*, and Alex. Fullerton, April 27th, on *The Birth of a Theosophist*.

BOSTON T.S. goes on working hard. Its syllabus includes some of the most useful and practical points in Theosophy, such as Post Mortem States, Reïncarnation, Heredity, Individuality and Personality, Man as a sevenfold entity, Ascetism, Cycles. "Socialism and Theosophy" was one of the subjects lately discussed, after which some lively discussion ensued on the attempt to show misconceptions. Free discussion is best, and the expression of views if done calmly is not dogmatism. The Branch still meets at 136 Boylston street.

"G. E. H." WRITES that several replies have been had to his communication in April PATH, and that he will distribute responders in classes, according to the amount pledged. He will have direct relation to each participant, and will from time to time forward accumulations to the General Secretary. Any one desiring to address him can do so through the General Secretary.

BLAVATSKY T.S. is very hard at work with its Sunday lectures, weekly *conversazioni* for inquirers, and Friday meetings. Dr. Buck of Cincinnati lectured in the Universalist Church on April 26th, upon "The Antiquity of Man".

DAYTON T.S. has elected as President Mr. William Watkins, and as Secretary Mr. Wm. W. Buchwalter, 735 River street.

WACHTMEISTER T.S. Chicago, Ill., named in honor of H. P. B.'s close friend and devoted supporter, the Countess Wachtmeister, was chartered March 27th with seven charter members. It ranks seventy-fourth on the roll. The President is Jakob Bonggren, and the Secretary C. P. Wm. Westerlund, 1272 Maplewood Avenue.

BULWER-LYTTON T. S., Rapid City, South Dakota, was chartered March 27th, with six charter-members. It ranks seventy-fifth on the roll. The President is Arthur E. Wallace, and the Secretary is William Norrington.

ENGLEWOOD T.S., Englewood, Ill., was chartered March 29th. It has twelve charter-members, and is seventy-sixth on the American roll. The President is Mrs. Ellen D. DeGraff, and the Secretary Mrs. Lillie A. Lockwood, 325 Chesnut street.

COLUMBUS T.S., Columbus, Ohio, was chartered April 17th. It has twelve charter-members and is seventy-seventh on the roll. The President is Wm. B. Waggoner, and the Secretary Dr. Harriet L. Henderson, 801 Oak street.

CHICAGO has realized its pleasant anticipation of another Branch, the "Englewood T.S." having been formed in that suburb. It starts out full of enthusiasm, and is one of the many good things due to Claude F. Wright. Study of the *Key* and weekly meetings have been begun. "Wachtmeister T.S." also starts out energetically. Besides its regular meetings it is preparing for large distribution of a leaflet in Swedish outlining Theosophy and giving facts as to

meetings. Chicago T.S. finds its Branch and Sunday meetings constantly better attended and more efficient. On May 1st the Central States Committee move to larger rooms in the same building, thus securing in addition to the reading room a hall seating 100.

Lotus Circle in Brooklyn has had great success. At the session of April 9th thirty were present. It bids fair to grow quite large, and we hope it may.

Claude F. Wright finished April 20th the long tour he began in January. He has visited Chicago, Minneapolis, St. Paul, Muskegon, Fort Wayne, Indianapolis, Cincinnati, and Pittsburg, organizing new Branches and stimulating old ones. A most interesting account of his tour, set up in type, has been crowded out by the Convention Report.

PACIFIC COAST.

Allen Griffiths continues his work. He reached San Diego March 21st and was well received by the Branches. The Hall and rooms devoted by Bro. Thomas to the work were used for meetings, and during a month those were constant. Horton Hall was also used, and crowds attended the lectures. The public lectures were on Theosophy, Adepts, and Cycles; Reincarnation; Karma. On April 9th, Bro. Griffiths went to National City near by and gave a lecture outlining theosophy. April 14th the lecturer went to Los Angeles, where he will lecture and work with the local branches. He will also go to Colton, San Bernardino, and other places. Last year, Mr. W. C. Bailey, editor of a Colton paper, went to one of the lectures, being then an ardent Baptist, and this year he personally invites Bro. Griffiths to go there and offers to help, saying that Theosophy had given him light.

San Diego. A union of two of the Branches there has been effected. During Dr. Griffiths's visit, propositions were made to unite the Upasana and Gautama. Committees from each met, it being proposed that each give up its charter and take a new one to include the members of both. This was agreed to, and a new one organized under the name of San Diego T.S. The intention is to thoroughly coöperate for the purpose of doing the greatest good in the district. Horton Hall has been hired, and a course of lectures will begin with one from Mrs. A. L. Doolittle on "Nemesis from a Theosophical Standpoint". An Executive Committee has been formed. The new president is Sidney Thomas, the vice-president, Mrs. A. L. Doolittle, Secretary, Col. E. T. Blackmer, Treasurer, Miss H. C. McKenzie. The new branch has a determition to carry on systematic and sustained work; a library will be formed and other things done. Now that the change has been made the Path is free to say it never thought the existence of many branches in San Diego was warranted, but tended to too diffuse effort.

SEVENTH ANNUAL CONVENTION.

The Seventh Annual Convention of the American Section held in New York was the most useful, well-attended, and successful of any that we have yet had. At first it was purposed to hold it at some other place, and San Francisco was talked of, but on the suggestion of the Chicago members it was decided in view of the recent acquirement of the Headquarters in New York to hold it in the latter city.

The delegates assembled at 10 o'clock on the morning of Sunday, the 23d, at the Headquarters, 144 Madison Avenue, and were called to order by Alex-

ander H. Spencer of the Aryan Branch, acting on behalf of William Q. Judge, the General Secretary, as the latter was not able to use his voice. Brother Elliott B. Page was elected Secretary of the Convention, and Brother A. S. Brolley of Albany as Assistant Secretary. Dr. A. P. Buchman of Fort Wayne was elected temporary Chairman and proceeded to organize the Convention. The Branches were well represented, the Pacific Coast having sent E. B. Rambo from San Francisco and Mrs. A. L. Blodgett from Seattle. The Hall was crowded. The Convention being organized, Dr. J. D. Buck was elected unanimously as permanent Chairman. The order of business was then adopted, by which it was decided to meet in the afternoon and evening at Scottish Rite Hall, near by on Madison Avenue, and on Monday in the Headquarters Hall in the morning and afternoon. Brother Bertram Keightley, the Secretary of the Indian Section, being present as delegate from India and Europe, and Brother Claude F. Wright, who is still a member of the European Section, being also present, they were both elected members of the Convention and received by the Chairman. The reading of the minutes of 1892 was dispensed with, they having been already printed. Mr. B. Keightley then read the address from the European Section and a letter of greeting from the Indian Section; and the Secretary read a letter of greeting from the President, Col. Olcott, sent from Adyar, Madras, and dated the 23d of March.

The report of the General Secretary was then read by Brother Fullerton, in which he dealt with the work in the past year, showing its great expansion and the continued activity throughout the Section. The financial part of the report showed a surplus in the treasury of $2694.50, including all funds. The following committees were then appointed:

Brothers A. H. Spencer, A. W. Goodrich, G. E. Wright, members of the Auditing Committee; Sister Blodgett, Brothers Wade, Hooper, Smythe, Temple, Fullerton, Patterson, on Resolutions; Brothers White, Ayers, and Buchman, on Nominations. At this point, the Chairman gave Brother G. E. Wright the floor, who then made a very full report to the Convention about the Religious Parliament, stating among other things:

That the World's Fair had added to it an intellectual, moral, and religious side, including a grand Parliament of Religions at which all great religions of the world were to be represented, and that the Vice-President of the Theosophical Society had made application to the managers of the Fair for an assignment of the Society in the Parliament for the purpose of showing the Theosophical view of religion and ethics; that the same had been granted, and the local committee in Chicago appointed by the Fair managers, the Theosophical Society itself to nominate its Advisory Committee. He then asked the Convention to endorse this action and to give its coöperation to the Vice-President. He fully explained the purpose of the Fair and of this particular movement in his report. Among other things he stated that the assignments made for the Society were for the 15th and 16th of September, 1893, about the best time of the whole Parliament, and that the Parliament was to be held in the Memorial Building on the Lake front near the Auditorium Hotel. Brother Wright's report was received with attention and applause, and the following persons were appointed as a committee to consider the matter and report to the Convention for the benefit of the Vice-President as follows:

Bertram Keightley, Chairman; Julia S. Yates, of Jamestown, N.Y.; Charles F. Strauss, New York; Henry Turner Patterson, Brooklyn; Col. R. E. Whitman, U. S. A., of Washington; Marguerite L. Guild, of Boston.

A letter from the General Secretary of the Indian Section was then read, offering on behalf of that Section its endorsement of and concurrence in the effort to make the Theosophical Congress a success. The Secretary then read the translation of a telegram received from the European Section and Mrs. Besant in respect to the Parliament of Religions:

Congratulations on your Convention. In reply to your telegram the European Section will give its approval and support of the plan for representing the Theosophical movement at the World's Parliament of Religions at Chicago. The dates will suit, and Mrs. Annie Besant will attend at the dates named by you, Sept. 15th and 16th, on her way to India.

This telegram was received with applause and enthusiasm.

The League of Theosophical Workers then presented a report showing a great deal of work done. A telegram of greeting and loyalty was received and read from the Pacific Coast Committee, and another from Dr. and Mrs. Keightley from Europe, and one also from members in California. The hour of adjournment having been reached, the Convention adjourned.

AT SCOTTISH RITE HALL.

The Convention reassembled at Scottish Rite Hall with Dr. Buck in the chair. The body of the hall was full. Miss Alice M. Judge played the organ while the delegates were assembling, and at about 3 the meeting was called to order.

The first business was the report of the Committee of the Parliament of Religions, which was read by Brother Bertram Keightley, as it contained a great many Indian names of very difficult character. A great deal of amusement was created by two or three extraordinary Indian names over which he stumbled, although as to the other names he did very well. The report stated that the Committee was of the opinion that the Convention should give its unqualified endorsement and approval of the proposals and place submitted in the address of Brother Wright and the documents annexed; that Branch Societies and individual Theosophists all over the world should join in the effort to make the Theosophical Congress at the Columbian Fair a success to the fullest possible extent. The General Secretary of the American Section was directed to call for subscriptions towards defraying the necessary expense incidental to the Congress, including travel of delegates from foreign countries. The report was received with great applause and intense interest, and the resolutions proposed were unanimously adopted.

Miss Katharine Hillard then read a paper on "Hurry" in America as arising from the element of greed. After Miss Hillard's paper Brother George D. Ayers of Boston addressed the Convention upon the subject of the "Masters", and then Brother J. Ransom Bridge of Boston read a paper on "The Gates of Gold". A paper by Dr. Allen Griffiths of San Francisco on "Karma" was then read on his behalf by Miss E. M. Daniell of the Aryan Branch. Brother Keightley then made an address of great interest, which was listened to with approval and applause, upon "India and the Theosophical Society", in which he related his experience in India and his work there as General Secretary. He also showed how the activity of the West is not possible in the Orient, the conditions being different, but he conclusively established the fact from personal observation of his own that Theosophy is by no means dead in India. His address was received with great applause, bringing the second session to a close. While the audience were dispersing there was music from the organist, which was encored by those who waited. Some of the delegates were entertained in the Aryan Hall with a lunch.

THIRD SESSION

The Convention reassembled at 8:20 in Scottish Rite Hall with Dr. Buck in the chair, the opening being preceded as before with music on the organ. As Dr. Buck was to speak on "The Antiquity of Man", he requested Dr. Buchman to take the Chair, and then delivered an address on the subject named, which was listened to, as were all the papers, with the deepest attention. At the conclusion of his address Dr. Buck reassumed the Chair, and at the request of some of the members asked Brother Judge to make an address, requesting the audience to excuse the hoarseness of his voice. Brother William Q. Judge then addressed the Convention on the general subject of "The Actual Foundation and Impulse for the Theosophical Movement", showing that the Society was actually founded under the direction of the Mahatmas who constitute a Lodge of Initiates from whom religion and philosophy flow at all times. In the course of his remarks he drew attention to the fact that in a few days there was to be a parade on the Hudson River of fleets of all nations, engines of war and destruction of the most frightful power, and every one of them Christian, and that not a single Buddhist or Hindu ship would be there. These remarks were followed by prolonged applause. After Brother Judge Brother Claude F. Wright spoke on the subject of "Reason and Religion", showing that reason should be added to religion, and dealt mainly with intuition, which might be erroneous if not checked by reason. This brought the evening session to a close, and Convention was adjourned to Monday, the 24th, at 10.30.

FOURTH SESSION.

The Convention met on the 24th of April at 144 Madison Avenue. The Committee on Nominations reported names for the Executive Committee, the Council, and the General Secretary and Treasurer for the ensuing year:

Brother Willam Q. Judge was elected General Secretary, Brother Alexander Fullerton, Treasurer. The following Executive Committee: William Q. Judge. Alexander Fullerton, Alpheus M. Smith, Elliott B. Page, Frank I. Blodgett, Henry T. Patterson, Robert Crosbie

The Council was also elected, representing all sections of the country. After this Brother Keightley lectured on "The Necessity for thc Study of Metaphysics", which elicited a great deal of discussion, begun by Mr. Henry Frank and participated in by Ayers, Wright, Judge, Keightley, and others. This brought the meeting to the hour of adjournment.

LAST SESSION.

The last session was held at Aryan Hall, 144 Madison Avenue, at 2:30, Dr. Buck in the chair, the Hall being full. The Chairman proposed discussion, and the subject of Branch work was taken up and discussed in a very able manner by Brother White of Washington, Patterson of Brooklyn, Claude F. Wright, B. Keightley, Mrs. Blodgett, Miss Hooper, Mr. Wadham, Mr. Percival, Mr. Hecht, Miss Stabler, Mr. Rambo, Mr. Wright, Dr. Day, Mr. Wade, Mr. Faulding, and others. This session was interrupted at about 3 o'clock, and the whole Convention was then photographed on the front steps of the building. Many street urchins and truck drivers assembled on the street to watch the operations, creating no little amusement. At 3.45 the delegates reassembled in the Hall, and the discussion was closed at about 5.15.

The following important resolutions were passed:

Whereas, the growth and reputation of the Theosophical movement have caused persons in various parts of the country to advertise themselves as teachers of Theosophy and to offer, as such, tuition in Occultism and Occult arts for a money consideration; and

Whereas, the Founders and leaders of the said movement and of the Theosophical Society have uniformly declared that genuine instruction in Occult study can neither be given

nor received upon condition of pay, such instruction being possible only to the spiritually qualified, and never imparted for gain;

Therefore Resolved, that this Convention hereby declares its disapproval and condemnation of any persons who, being members of the Theosophical Society, claim or offer to teach knowledge of Occultism, the Occult arts, or of any Occult practice or the means for performing any phenomena, or to give training or teaching in any Occult or psychical development, for payment to be made to such asserted teacher for such teachings.

Resolved, that any member of the Theosophical Society offending against the spirit of the foregoing Resolution thereby proves his or her unfitness for membership, and is to be justly regarded as not in conformity with the nature, spirit, and teachings of true Theosophy.

Resolved, that the General Secretary be empowered to transfer the sum of $100 from the Lectureship fund in his hands to the Pacific Coast Committee for Theosophical work as a contribution towards the maintenance of the Pacific Coast Lecturer.

Resolved, that no Officer or Committee of the T. S. should appear as such in print as publisher or approver of any general treatise, doctrinal, expository, or other controversial matter, but that they should confine their official names to diplomas, charters, blanks, general information about the T. S., and the like.

The last resolution was in respect to the *imprimatur* which was printed by the Pacific Committee on the burial service written by Bro. Copeland. The scheme for raising money for the work by G. E. H. was also brought forward, and some badges in enamel with the seal of the T. S. were examined. These are being made at Dayton, and, as so many liked them, the notice will be given later of price; they are gotten up also by G. E. H., who will give the small profits, if any, to the fund.

The Convention adjourned *sine die* after passing a vote of thanks to Miss Judge the organist, to the ladies and gentlemen who had made the reception on Saturday evening a success, and to Brother A. S. Brolley, who had voluntarily acted as stenographer to the Convention. After this the delegates informally met in the same place and listened to an address from Brother Keightley on the subject of the study of the "Secret Doctrine".

On Saturday evening, the 22d, a reception was given to the delegates and visitors at the Aryan Hall, which was crowded and full of the greatest and best feeling. Music was added to the proceedings, and the members of the League furnished refreshments. This Convention was certainly most successful in every respect, and the newspapers of the city gave it the fullest reports, the best being in the New York *Tribune*.

THE ASHES OF H. P. B.

On Saturday, the 22d of April, the General Secretary had succeeded in having the receptacle in the Headquarters Room finished to receive the ashes of H. P. B., and the same was inspected by the delegates to the Convention during the recesses. It consists of a portion of the design adopted, being the central marble slab and the receptacle combined. On the slab are the seal of the Society, the word "Om", Madame Blavatsky's full name, and the prominent dates of her life, 1831, 1875, 1879, 1891. The slab is of Sienna marble. The receptacle is a bronze box faced with plate glass, and inside is the casket made of pure onyx, resting on four crystal balls, and in which rests the portion of H. P. B.'s ashes given to the American Section. When funds are in hand the remainder of the design adopted will be added. A full description of the receptacle and the casket, both as now erected and as to be finished, will be published in a subsequent issue of the PATH.

Disappearing through the eye, objects cease to exist as such and become ideas alone. —*Book of Items*, 88.

OM.